6: Sauer--122-123 G-5 (1785-94) 1802 Yakut
116, 153, 685, 674

"I have not traced any atrocious vices among the Yakuti or Socha. Robberies are seldom committed; sometimes, indeed, [123] they lose cattle; but this I believe to be more the effect of their straying than their being stolen, as detection is almost certain; for they have an astonishing memory, and relate all their losses at every public meeting, as weddings, &c.; and if any one has in his travels seen such a beast as is described, he relates where and when: thus they are traced, and the punishment is, not only restoration to the party injured, but the thief is compelled to make good all the losses of the other Yakuti during the year, whether he has stolen the property or not."

6: Sauer--123 G-5 (1785-94) 1802 Yakut
116, 685, 695, 825, 756

"If an accusation be laid against any by his companion, of having stolen and eaten or killed cattle, he must either pay for the same, receive a flogging (which is very disgraceful), or take an oath of his innocence; and, should an innocent man be accused, he will, in general, rather pay for them than take the stipulated oath, which is administered with the following ceremony:

A magician [RCH: i.e., the shaman] places his tambour and dress before the fire, the embers of which are burning. The accused stands before it, facing the sun, and says: 'May I lose during my life all that
'man holds dear and desirable, father, mother, wives, children,
'relations; all my possessions and cattle; the light of the sun,
'and then my own life; and may my spirit sink to eternal mi-
'sery (mung taar), if I be guilty of the charge laid against me!'
The magician throws butter on the hot embers; the man accused must then step over the tambour and dress, advance to the fire, and swallow some of the exhaling smoke from the butter; then, looking to the sun, say, 'If I have sworn false, deprive me
'of thy light and heat.' Some of the tribes close the ceremony by making the accused bite the head of a bear; because they allow this beast to have more than human wisdom, and suppose that some bear will kill the aggressor."

Y /157 cont./

122 The Jakute /Yakut/ who had received the letter from Stepán's
123 brother and sent it on to the community elder (starschiná) came to look us up himself, undoubtedly with the completely justified /158/ hope of a good tip. His narte too was of great help to us, since our baggage simply could not be accommodated on five narten, and even on six only in an emergency, and therefore Golé fashioned a small hand-sled for himself.

Y
136 I must note that the reindeer of this region were decidedly
122 smaller and weaker than those that brought us from the Tunguska to the Olenék. The reindeer of the Tschuktschen /Chukchee/ are still smaller, as Middendorff says. We had heard from Baron Maydell and Dr. Neumann, who had been in Tschuktschen country a few years ago, that it is difficult to find reindeer bucks strong enough to carry a man, but this was not confirmed along the Tunguska, for a considerable number of our reindeer could carry Czekanowsky and me with ease, to say nothing of one of the Tungus, who are usu-
Y
[492] ally much smaller and more slightly built. But even here on the Olenék it might be difficult to round up suitable riding animals, and this is probably the chief reason why the people here, as well as in Tschuktschen country, travel almost solely on narten, while along the Tunguska they ride almost exclusively.

T
122 On the day of our departure there was still enough to do; Stepán took possession of the well-sealed things remaining behind, then made as many notches on a piece of wood as there were individual packages, pressed two seals on it, and then broke the wood
T together with the seals. Stepán kept one half, and we took the
Y other one with us, and Stepán was supposed to deliver the things
[186] only to the one who showed him this half. Precautionary measures
● [685] enough, but we were still somewhat concerned about the safety of the provisions in particular, for Stepán suspiciously spoke a lot about mice, which often steal the supplies, Tungus robbers, /159/ who supposedly break into the chambers, and more of the same. From all these little was to be feared, much more from Stepán and his family themselves, although the latter, during the whole time, had received enough from us and was also generously given presents on the last day. /The remainder of p. 159 and the first paragraph on p. 160 are omitted in the translation; see the foreign text. Page 160 continues as follows./